222 In connection with the use of wild fauna for nourishment,
252 we also must mention the catching or collecting of locusts and
[262] termites. It is very popular among the Bahutu and Batwa. Locusts are caught in great numbers when large swarms move across the land. They are killed by squeezing in the thorax, and they are then fried in fat. Termites are caught by removing the top of smaller termite hills to ground level. The termites appearing from the opened holes and chambers are then collected in a pot and thrown alive into boiling fat. Especially in the steppes of eastern Urundi I often noticed along the path the uncovered, tube-shaped termite tunnels, as broad as a hand and going far into the ground, which had been emptied by the Bahutu. Usually the hill is then closed once more by the surviving termites, covered with new earth hills, and is soon populated again.

222 The use of wild bees (urujuki) for obtaining honey forms the transitional stage from the exploitation of the animal world by hunting to the keeping of domesticated animals. In this case, too, the original technique was to discover beehives in the wilderness and extract their honeycombs. Occasionally the
231 Batwa still follow this custom, whereas the Bahutu, like the other East African Negroes, have long since succeeded in making the wild bees serve human needs by suspending beehives in blossoming trees of the steppe and forest. [40] Apiculture is most widespread in the outer provinces of Ujogoma and Usige which
[263] still contain most of the forest and tree steppe. For the Barundi honey is of the greatest importance since they do not have any other sweetening. They use it, above all, for making honey
[273] beer (see p. 61) and add it to various dishes.

The beehives (umusingo) are shaped like short, thick tubes about one and a half meters in length and half a meter in diameter, and they are made either from a hollowed-out tree trunk or, in areas where there are only a few trees, from papyrus and sorghum stalks tied or twisted together (Plate 25b). The two openings of the tube are closed by discs made of wood or of plaited straw with a hole for the bees to fly out. There is also a little flight board in front of the hole. As soon as a new swarm

388 Originally the Barundi were not familiar with the use of palm oil
177 for making soap; [54] only the people of the Tanganyika area have learned from the Arabs and Wasuaheli how to mix oil with potash to make soap (kifefe) which is traded in fist-sized balls.

222 Apart from the cultivated plants mentioned above, the
262 Barundi and their women and children collect a number of wild plants or parts of these plants to be used as food or condiments. There are, for instance, the stinging nettle, whose leaves are boiled as "spinach," and sorrel, also cooked as a vegetable. The fruit of the eggplant (Solanum esculentum) -- reverted to the wild state? -- is eaten raw or roasted. They also collect edible mushrooms which are eaten either raw or cooked, red pepper
● [263] (intore) whose pods are used for seasoning, and various berries eaten as delicacies by women and children, especially blackberries which are abundant everywhere.

241 The location and arrangement of the fields (umurima) in Urundi does not differ much from Ruanda. One thing that soon strikes the observer is that in Urundi, with the exception of the western mountain areas, terraced fields are much more rare than in Ruanda where they cover entire mountain slopes and constitute the characteristics appearance of the cultivated areas. In Urundi the fields extend predominantly over level ground, either on the broad ridges and plateaus or at the bottom of the valleys. They are always close to the huts and, of course, to water. No furrows are drawn on most fields; their surface is merely loosened with a hoe. In the case of freshly cleared land, the pulled grass and shrubs are piled up in the field, left to dry, and burned. Then the ashes, as fertilizer, are worked into the ground with the hose. A similar method is used at the edge of papyrus swamps. After the water level has receded, the papyrus thicket is cut down over the whole extent of the extremely fertile alluvial land whose surface has dried. The hacked-off papyrus fronds are burned as soon as they have dried out (Plate 22a). Then the roots are dug up, narrow drainage ditches are dug, and the plant ash is spread over the field as fertilizer. Finally sweet potatoes, arrowroot, and beans are planted in the little holes which have been dug. They come up quickly. If land is cleared on a hill slope, the fields are laid out in long narrow strips which follow the contour horizontally. These are made as level as

Their Food is Varied

262 [241] It consists of beans, peas, and sweet potatoes. They cultivate a lot of sorghum, eleusine, and maize. In some areas one finds Caribbean cabbage or edible arum (amatcke), yam (ébikoro), squash and pumpkins, of which the people are fond. Among the mountain [263] people, honey is also consumed in large quantities. Elsewhere, the Muhutu /sing. of Bahutu/ brings honey to the Mututsi /sing. of Batutsi/, [272] who demands it as a due and uses it to make hydromel (inkangaza and intoramo), the favorite beverage of the nobles.

The banana, which the Munyarwanda /sing. of Banyarwanda/ [273] frequently mixes with his other foods, supplies him primarily with a beer that is in great demand (inzoga y'urwagwa).

263 The Banyarwanda, in order to lend taste and flavor to their everyday food and to their favorite dishes, add to them bitter plants or sour, tart fruits, which they cook along with them (1). Housewives

[824]

1. Among all these plants, issogi is the one most commonly used. The shrubs that bear the berries most valued for their bitter taste are intagashya and igitagarasoryo.

also use water containing a little potash /33/, which takes the place 258 of the missing salt. The Blacks draw this mediocre seasoning from 263 the ashes of plants that grow in the marshes (1). These grasses are

[824]

1. The natives call these grasses by the name of umuberanyi, umurago, and igikangaga. The ashes of the last-mentioned plant are most commonly used.

burned after being dried in the sun. The ashes are then collected in a large potsherd upon which the humble African salt makers pour pure

258 water, which overflows into a jar, carrying with it a few more or less
●263 soluble particles of this sooty dust. The liquid is preserved. The cooks pour a little into the cooking pot at every meal. Some families subsist on this humble vocation and trade with water which is not salted but which has an ashy taste.

Salt was indeed rare before the arrival of the Europeans. The great Batutsi chiefs were about the only ones able to obtain it.

This salt, collected by the Blacks in the marshes of Lake Edward, contained an amount of earth and sand at least equal to half its volume. It sold nevertheless for a very high price at native markets.

The salt from the Gottorp plant (not far from Kigoma) is now used by all social strata. It is highly valued by the Banyarwanda, who call it ulugera, a substantive derived from the verb kugera, which means "to penetrate," because, as they say, it goes all the way down to their stomachs thanks to its high quality and its tart and pungent flavor. One understands why formerly the Blacks, when deprived of salt, would seek out bitter herbs and sour fruits. Red pepper and
[241] chives, which were imported fairly recently, have for this reason been a great success among the Blacks, who cultivate them in small plots near their huts. It is probably for the same reason that children show almost as much fondness for lemons as for oranges. /34/ A few years after the eruption referred to as that of the Ntsuro (December, 1911 and January, 1912), when the natives were able to approach the volcano safely, they began collecting salt mixed with large quantities of earth. The inhabitants of nearby villages spend most of their time collecting the indispensable substance. In order to rid the salt of its
[415] impurities, people melt it in large wooden troughs full of water, which are called imivule or imizinga. The liquid is then removed to other troughs where it is exposed to the sun. The most skillful and enterprising workers allow the water to boil until it evaporates completely. The markets which are held north of Kivu are supplied with this salt, which sells as high as that of Gottorp in spite of its poor quality. It is less white, contains impurities, and always remains damp.

241 The Batwa, or Negrillos, do not farm much. They look down
461 on field work.
563